

Oddie *Mark* *2*
A *2/6*
Word of Consolation,

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T O

SUCH AS MOURN UNDER

A SENSE of SIN.

Blessed are they that mourn ; for they shall be comforted.
Matt. v. 4.

*Come unto me all ye that labour, and are heavy laden,
and I will give you rest.* Matt. xi. 28.

*To him give all the Prophets witness, that through his
Name, whosoever believeth in him, shall receive
Remission of Sins.* Acts x. 43.

The THIRD EDITION.

By JAMES ODDIE.

L E E D S,

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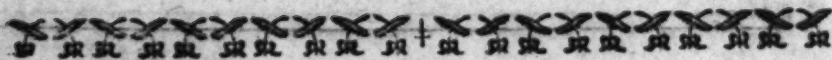
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Friendly Reader,

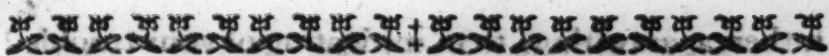
*THIS Third Edition of this little Pamphlet, sees the Light at the Request of those who have received Benefit from reading the former Impressions. If this may be blessed of GOD to but one Soul, why should I hinder it? If it should happen to be a Comfort to thee, give GOD the Praise, and let me have thy Prayer :*

*Who am,*

*Thy Servant in Christ,*

J. O.





A

## Word of Consolation, &c.

**W**HILE one part of mankind is living at ease and pleasure, lull'd with all the soft enchantments of plentiful life; others are crush'd under the heavy yoke of divers calamities, groaning beneath the unsufferable burden of want, sickness, pain, crosses, and calamities of every kind; but the greatest suffering that we can be expos'd unto while here, is that of a wounded spirit. *The spirit of a man, (saith Solomon) will sustain his infirmities, but a wounded spirit who can bear?* It is unto this last kind of sufferers, that I would gladly administer a word of consolation. In order to this, permit me to enquire into the causes and nature of your complaints. Why are your faces so pale, and your countenances so dejected? What is the reason your spirits are so oppress'd, and your souls so languishing? Is some lingering disease stealing by slow and imperceptible degrees upon your bodies? Some forerunner of death creeping in your blood? Where is that vivacity and sprightliness which used to accompany you in your social interviews with your friends, and for which you were so much regarded in company? Where that flow of good humour (so call'd) which ordinarily graced all your conversation? If when you apply to your Minister (thinking perhaps that your disorder may be of a spiritual nature) and he advises you to go into company, to use a little innocent diversion, or regale yourselves with the manly exercises of the field, and you follow his mistaken advice; do you not find this expedient



rather aggravating, than mitigating of your trouble ? Or, if by some secret monitor in your breast, or the advice of some more sober and thoughtful friend, you are inclined more frequently to go to your wonted place of worship, and to be more frequent in your formal devotions to an unknown God ; does this experiment tried, yield you little or no alleviation to your mysterious grief ? Have you proved another, and the latest remedy you can think of ? I mean the reformation of your moral conduct, or the being just and charitable to your neighbour ; and still do your bosoms heave with horror, and your souls pine away with pungent grief ? Attend, shall I whisper unto you, that your sins are the procuring cause of all this. GOD is the efficient cause of your sorrow, and CHRIST alone can be the physician of your sin-sick souls. Sin, I say, is the procuring cause of all your distress. Stop a little and permit me to be a remembrancer unto you : How long have you stray'd from your God, your duty, and the way to happiness ? Nor, while I am employed in this, think me breaking all your bones, raking in your wounds to divert myself, and adding affliction to your grief, no ; salute the friendly hand, which would probe your sores, the piercing eye, which would gladly spy out your hidden foe, and the labouring tongue which would direct you to the way of escape. Nor, deem me adding a word of torment, while professing to administer a word of consolation. Here pain is the way to ease ; sorrow, the way to joy ; death, the way to life ; darkness, which is felt, the way to light ; and keen conviction of your crimes, the way to full absolution of them. A recollection of your sins, though it may excite remorse, shame, and dread, yet it will also beget the mysterious joy of true penitence.

Oh !



Oh ! how many days have been spent in mockery and vanity ; in idle recreations, or solemn trifling. In decking and adorning, in pampering and indulging your bodies, while your soul, the immortal soul, has been shamefully neglected. How long hath this heathenish enquiry been express'd by all your behaviour, *What shall we eat, what shall we drink, and wherewithal shall we be cloathed*, Matt. vi. 31. 32. while little or no enquiry hath been made, *What shall we do to be saved*, Acts xvi. 30. yet it had been well, had this been the worst. What pride of heart, and affected dependence upon yourselves, have corrupted all your actions ? What flagrant irreverence of God, hath adulterated all your devotional performances ? What secret malice and meditated revenge have boiled in your hearts against your real, or imagined enemies ; and selfish and perfidious designs against your best, and most intimate friends ? What inordinate thirst of praise, and avarice of gold, have employ'd your impious thoughts ? How have your eyes been filled with adulteresses, or adulterers, and your hearts with concupiscence and impure lusts. Do not the beam in the timber, and the stone in the walls of your houses witness against you, and divulge your secret wickedness ? Nay, have not your crimes appeared in the face of the sun, and your iniquities been committed openly before men ? Have you not broke through all bounds, and abandoned all restraints ? destitute of native shame, have you not dar'd to assault Heaven, and profess yourselves the friends and advocates of hell even in public ? Living in drunkenness, rioting, and wantonness ; in envy, hatred, and malice ; in fraud, injustice, and extortion ; in swearing, lying, and sabbath-breaking, glorying in your shame, if not utterly denying the LORD who bought you ? And is it not just that God shou'd visit for these

things? Had He always kept silence you wou'd have multiplied your sins and filled up the measure of your iniquity. You would have concluded Him altogether like yourselves, and in haste secured your eternal destruction. It is not, therefore, only in justice, but in mercy also, that he hath laid trouble upon you, and caused you to go softly all the day. The prophet *Hosea*, well instructed in God's method of dealing with his creatures, said unto his brethren, *Come and let us return unto the LORD; for he hath torn, and he will heal us; he hath smitten, and he will bind up.* Hos. vi. 1. *I kill (saith the LORD) and I make alive; I wound and I heal; neither is there any that can deliver out of mine hand.* Deut. xxxi. 39. *For he maketh sore (saith Eliphaz) and bindeth up; he woundeth and his hand maketh whole; therefore despise you not the chastening of the Almighty; for blessed is the man whom the LORD correcteth.* Job v. 17, 18.

Your good, long suffering, and beneficent God, doth not open your eyes with a design to render your sins more heinous and aggravated, and your damnation more formidable and distinguished; but in order to lead you to a sight and participation of mercy. He doth not willingly grieve, nor afflict the children of men; not for his pleasure, but for their profit. It was a gracious promise that the blessed Jesus made to his Disciples, and in them to all succeeding generations; *that he would send the Holy Ghost (after his ascension) into the world, and he should convince it of sin, of righteousness, and of judgment.* John xvi. 7, 8. Of all sin in general, but of the heinous soul-condemning, and wrath-procuring sin of unbelief in particular. Of Righteousness, viz. of the defectiveness of their own righteousness, and its utter incapacity to procure them pardon of their

their past sins, the favour of GOD, and eternal salvation: and, of consequence, to convince them of the necessity of obtaining salvation by the righteousness of another, *i. e.* JESUS CHRIST. *For he was made a sin-offering for us, who knew no sin, that we might be made the righteousness of GOD in him.* 2 Cor. v. 21. *For there is no name given under Heaven among men, whereby we can be saved, but his.* Acts iv. 12. And of judgment; of the necessity of the Prince of Darkness, who works and reigns in the children of disobedience, being arraign'd, condemned, and deposed: And an entire abolition of his laws and government; of his works and worship; and of the certainty of our standing before the Judgment-Seat of CHRIST.

As the dear *Emmanuel* is the purchaser and procurer of all our blessings, so he is the giver and dispenser of them. *He is exalted (said St. Peter) to be a Prince and a Saviour, to give repentance.* Acts v. 31. *To quicken the souls of men, dead in trespasses and sins.* Eph. ii. 1. *To awaken their fears and apprehensions of impending danger; to bring to their remembrance their former sins and evil ways, and their doings which were not good. To fill them with sorrow for their crimes, and a loathing of themselves in their own sight for all their iniquities and abominations.* Ezekiel xxxvi. 31. Thus it was with David. *Thine arrows stick fast in me, and thy hand presseth me sore. There is no soundness in my flesh, because of my sin. For mine iniquities are gone over my head as an heavy burden, they are too heavy for me, my wounds stink and are corrupt, because of my foolishness. I am troubled, I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease, and there is no soundness in my flesh. I am feeble and sore broken; I have roared by reason of the disquietness of my heart.* Psalm.



Psalm xxxii. 2—8. In all this *David* acknowledged the hand, and the justice of GOD, for saith he, *I was dumb, I opened not my mouth, for thou didst it.* Psalm xxxix. 9. Good *Ezra* in his humble confession saith, *O! my GOD I am ashamed, and blush to lift up my face to thee, my GOD; for our iniquities are increased over our head, and our guiltiness grown up unto the Heavens.* Ezra ix. 6. *Job* adds his complaint: *The arrows of the Almighty are within me, the poison whereof drinketh up my spirit: The terrors of GOD do set themselves in array against me.* Job vi. 4. Yet in this distress, *Job* charged not GOD foolishly, chap. i. 2. *Asaph*, in the day of his trouble sought the LORD. *My sore* (said he) *ran in the night and ceased not; my soul refused to be comforted. I remembered GOD and was troubled; I complained, and my spirit was overwhelmed. Thou holdest mine eyes waking, I am troubled that I cannot speak.* Psalm lxxvii. 2, 3, 4. These, and many more such instances left us upon record, shew that your case is not singular, nor are you alone in your penitent troubles. The hand of the LORD is upon you, and you are tasting of the gall and bitterness of your sins. The remembrance of your transgressions fill you with horror, and a sense of your present depravity, causes you to doubt of the remission of your sins, and your acceptance with an offended GOD. The present frame and disposition of your minds, and the apprehensions you have of the Supreme Being, make you conclude, that there is little hope of remedy. The wicked and corrupted heart, is not more presumptuous in sinning in the time of prosperity, than it is deceitful and officious in desponding in the time of adversity. Satan, your busy foe, is not wanting to suggest to you, that “the mercy of GOD is clean gone, that he is implacable, and will not be pacified.” He dar’d to affront GOD in Paradise,

dise, and to insinuate to our first parents, that they "should not die;" but now 'tis his interest to deal with you in another way, to whisper, "you shall not live." He adapts his temptations to the situation and disposition of the subjects he hath to do with. And with you temptations of this kind are the most taking: You attentively hearken to any thing that blackens your condition, and represents your state in the most deplorable light: You are easily induced to believe, that the troubles under which you labour, are rather presages and anticipations of eternal torments, than preparatory steps for the Kingdom of Glory: Nor does this arise from aversion to GOD, CHRIST, Holiness, or Heaven; but from mistaken notions of them, and of yourselves. You are now made willing to accept of salvation upon terms of mercy, and desire nothing in comparison of a reconciliation with GOD, thro' CHRIST JESUS; but your hopes and fears reign alternately: You wou'd patiently wait for the salvation of the Lord, if you cou'd persuade yourselves of a probability of its appearing; but you neither see nor feel any thing about you, which may recommend you to the favour of GOD. Your spiritual senses being now awakened, and your eyes opened, you discover innumerable flaws, faults and imperfections in those parts of your lives, which you were wont to deem the most innocent and holy. You now perceive that all your specious good works, so esteem'd by yourselves, and others, had in them the nature of sin: Not being performed from good principles, nor with lawful intentions, they have swell'd the number of your crimes, and added to the bulk of your guilt. Your prayers were painted hypocrisy, and your best actions but gilded offences: They did not spring from faith in CHRIST JESUS, nor flow from love, the only true source.

source of obedience. You find by, woful, shall I say, or rather happy experience, that all your own righteousness is as filthy rags, which cannot cover you being rags, cannot adorn you being filthy : All your boasted pretensions to justify and acquit yourselves before your Maker, are excluded. You no longer go about seeking to establish your own righteousness, the righteousness of works, in opposition to the righteousness of God, which is by faith in CHRIST JESUS. *Phil. iii. 9. Rom. x. 3.* but are now willing to submit to the method, God has propounded unto you, whereby you may be justified, viz. by Faith in CHRIST : you are made willing to obtain salvation upon any terms, which may exalt your Saviour's merits, and set forth the honour, glory, and mercy of God. But still you labour under painful and disquieting uncertainty of your acceptance with God, of the remission of your sins, and the safety of your state : The reluctance you find in yourselves to prayer, and other duties ; the coldness and indifference of your minds in the performance of them, and the propensity of your fallen nature to sin ; the roivings of your mind, the various and innumerable temptations which assault you daily, and the slips, failings, and infirmities which baffle all your prayers, care and caution, fill you with heaviness and troubles ; arm your unbelieving hearts with countless arguments against you, and all conspire together to induce you to conclude, that you shall at last sink down unchang'd into hell.

The numerous diseases which assault your health, and make violent depredations upon your constitution, shake the frame of nature, and threaten a dissolution of your earthly tabernacle ; the thoughts of death, and approaching judgement, are terrifying to your unholy souls : The pleasures and vanities



ties of the eye, entice and allure some, and the cares and incumbrances of a numerous and growing family oppress others. Alas ! poor creatures, shall I drop a tear over your piteous condition ; or rather suppress the too forward grief, in prospect of your future deliverance and happiness ? I know not whether to grieve at, or congratulate your situation : The troubles which now embarrass your souls, shall be turned into joy ; *You shall have the garment of praise for the spirit of heaviness, beauty for ashes, and the oil of gladness for the spirit of mourning.* Isa. lxi. 3. *The LORD whom you seek will suddenly come to his temple.* Mal. iii. 1.

“ Those strong convulsive throes,

“ Which shake your inmost frame,

“ Those tears, and griefs, and woes,

“ His sure approach proclaim.”

But persons in your situation are not easily convinced of the truth of this ; you are rather inclined to think that God is become unto you as waters that fail, than a well-spring of everlasting life. Such evidences have need to be well attested by irrefragable arguments, in order to your reception of them, and derivation of comfort from them : And do we want for sufficient attestations of this nature from the oracles of God ? No : Permit me to select a few, from the essential goodness of God, the compassion, power, and faithfulness of CHRIST ; from what he said, from what he hath done, and from what he hath suffered for this purpose, and from what he still is doing at his Father's right hand in heaven. However, if I should fail in the attempt, do not conclude the store is exhausted, or sufficient proof of this cannot be produced : Let not mine inexpertness and weakness, want of knowledge in the Scripture, and capacity in comforting afflicted

afflicted souls, confirm you in your perplexing and dishonourable incredulity, of the mercy of your Redeemer.

The Supreme Being, as he is infinitely above our comprehension, so we cannot, nor ought we to form any ideas of him, but according as he hath revealed and explained himself unto us in his holy word: Wherein we shall find upon inquiry, he always delighted to manifest and communicate himself, under the most endearing and affectionate characters: Such as bespeak his essential goodness, mercy, love, faithfulness, and justice. The first discovery that he made of his mercy after the creation of man, was as soon as he needed it; when fallen from his first estate by disobedience; GOD discovered his purpose of restoring him by CHRIST JESUS, under the character of *the seed of the woman who should bruise the serpent's head*, Gen. iii. 15. which was the first emanation of redeeming mercy and goodness discovered unto sinful creatures in their lapsed condition.

He again has declared his mercy and faithfulness to *Noah*, both before and after the flood; before, and at the time of the flood, in giving him grace in his sight, Gen. vi. 8. And in preserving him from the deluge of water, which he justly brought upon the world of the impenitent; and in making him many promises, respecting himself and his posterity, and investing him with many privileges, Gen. ix. 1, &c.

Afterwards he discovered himself more clearly unto Abraham, in calling him from Haran, in giving him a promise of, and bringing him into the Land of Canaan; in making him a promise of it, and

and in establishing and re-establishing his covenant with him. *Gen. xii. 13, 15, 17.* Again he declared and manifested his essential goodness more fully unto Moses, under the character of the LORD, the LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, passing by iniquity, transgression, and sin. *Exod. xxxiv. 6, 7.* Agreeable to these manifestations, do all the Prophets bear witness of Him; declaring him to be a GOD, *who delighteth to pardon the transgressions of his penitent creatures.* *Nehe. ix. 17.* The Prophet Isaiah saith, *Ch. lv. 7. Let the wicked return unto the Lord, and he will multiply mercies and pardons unto them:* And even when the Jewish Church was at the worst, the LORD said, by the mouth of the Prophet Jeremiah, *Run to and fro through the streets of Jerusalem, and seek in the broad places thereof, and if you can find a man, if there be any who executeth judgment, who seeketh the truth, and I will pardon it.* *Jer. v. 1.* If GOD is so full of compassion; if goodness is essential to his being; if it is his nature and property, always to have mercy and to forgive; may you not then safely trust under the shadow of his wings? From the clemency of his disposition, may you not hope to obtain absolution? He cannot delight to torture and mangle his creatures, nothing but final impenitence, and an obstinate persisting in wilful sin, exposes to His eternal displeasure. He could know no other design in creating you, in calling you out of nothing into being, but the setting forth of his own glory, and the making you capable of happiness: Much less could he have any other end in giving his only begotten and beloved Son to redeem you, but to make your eternal felicity possible, without encroaching upon the rights of any of his Divine Attributes.

B

Again,



Again, From what your dear, lovely, and ever loving Saviour hath done in your behalf, you may raise an invincible fortification against the assaults of infidelity and distressing doubts : It cannot be conceived why he should have assumed your nature, and lived to God, and died for sin ; if he did not design that all true penitents should live and reign with him in his kingdom. *He who was in the form of God, and thought it no robbery to be equal with God : Made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : And being found in fashion as a man, he humbled himself and became obedient unto death, even the painful death of the cross.* Phil. ii. 6, 7, 8. O ! amazing humility. O ! inconceivable condescension : And his love was equal to his humility : The more profound *that*, and the more exalted *this*. As when you draw the arrow lowest upon the string, it makes the loftiest flight in the air ; so the deeper the humility of our Blessed Redeemer, and the more elevated his love to us. If you had seen with your eyes that prophecy of Isaiah's fulfilled : *Unto us a child is born, a Son is given : Or this : A Virgin shall conceive, and bring forth a Child.* If you had seen the Almighty God, in the form of a Babe in the manger at Bethlehem ; and the Father of Eternity, in the fashion of an Infant of Days ; wou'd not your eyes have dictated to your hearts : Ah ! what stupendous condescension, ah ! what unparalleled love is exhibited here ? If you had seen him travelling from Galilee to Judea, and from thence beyond Jordan, preaching his everlasting Gospel, in hunger and thirst, in pain and weariness ; persecuted by his creatures, and blacken'd with their unjust censures, and groundless aspersions ; wou'd you have concluded that he desired their death and destruction, or their life and salvation ? If you had been his spectators when in the garden, if you had seen

seen his blessed limbs bathed in a bloody sweat, and heard his mortal cries and groans, would you have taken these for tokens of his indifference whether mankind were saved or lost? When the Jews saw him weeping over the deceased Lazarus; they made this remark, "*Behold how he loved him.*" But O! how much more did he express his love to you when He not only *wept* but *bled* for you: If you had stood at a distance from the place of execution, and had beheld the meek and tender Lamb of GOD led to the slaughter, nail'd to the cross, and pining away in painful and torturing attitude; could you have forborne saying not only, *Surely this was a righteous*, but must you not have added, *Surely this was a generous and loving man?* For there did he bear your sins, *even your sins*, in his own body upon the tree. 1 Pet. ii. 24. *He suffered, who was the Just One and the True, for the unjust, that he might bring them to GOD.* ch. iii. 18. *He was made a sin-offering for you, who knew no sin, that ye might be made the righteousness of GOD in him.* 2 Cor. v. 21. The same Apostle saith, *Ye are bought with a price.* 1 Cor. vi. 20. A very valuable price says St. Peter. *Exceeding silver and gold, with which we could not be redeemed; even the precious blood of JESUS CHRIST.* 1 Pet. i. 19. which in the Acts, ch. xx. 28. is called the *Blood of GOD*; or the blood of him, who is GOD, as well as man. And will he refuse his own dear-bought property? Will he disown the children, for whom he has travail'd in pain and sorrow? Are you not expressly told he will not? A woman may forget her sucking child, that she should not remember the son of her womb, tho' it is monstrously contrary to natural and paternal affection, yet it is possible; but saith the LORD, *I cannot forget thee; for I have engraven thee upon the palms of my hands, and thy walls are continually before me.* Isaiah xlix. 15, 16.

Again, your Saviour saith, *And him that cometh unto me I will in no wise cast out.* John vi. 37. I will in no wise cast out ; not on account of their past transgressions, how many, or mighty soever they have been ; not on account of present depravity and unworthiness : No, on no account or pretence whatsoever will I cast you out : You cannot make the greatness and multitude of your sins, a reasonable objection to your obtaining pardon, through the obedient life, meritorious death, and incessant and all-prevalent intercession of our dear Redeemer. Thousands, who have been as much involv'd in sin as you, as monstrous in their crimes, and as depraved in their nature, have found the Blood of CHRIST effectual for taking away their guilt, and cleansing their polluted souls : And his blood has not lost its virtue ; nor is love extinguish'd in the source of love : His strength is not diminish'd, nor the ardor of his affection abated : His bowels of compassion still yearn on supplicating mourners, and his tender mercies are over all his works : He is still commanding prisoners to go up out of the pit wherein there is no water, by the blood of his covenant : He still compassionately crieth : *Turn ye to the strong hold, ye prisoners of hope,* and affectionately declareth, *even to-day will I render double unto thee.* Zach. ix. 11, 12.

But I am aware, you will object your unfitness for, and your worthiness of, so great favour : It is true you are utterly unworthy, not only of so great favours, but also of the least of those innumerable blessings you enjoy daily : But your beneficent JESUS does not put your salvation upon the footing of your merit, but upon his own mercy ; not upon your desert, but upon what himself has done and suffered. He only requires, that you should be humbled  
with



with a sense of your own unworthiness, and sinfulness, and come unto him as poor insolvent debtors, and rely upon him as indigent pensioners: thankfully receiving what he bounteously confers: when the debtors have nothing to pay, and readily acknowledge their poverty, this generous creditor frankly forgives them all. What fitness were there for salvation in the persecuting *Saul*, or the publican *Zaccheus*? In the idolatrous *Manassah*, or the infamous *Mary Magdalen*, who all obtained mercy with God? How did the injur'd father behave to his prodigal, returned son? He did not upbraid him with his previous misconduct, nor former faults; but received him with all the tokens of joy imaginable. And by this our Lord designed to shew you what treatment you may expect to meet with in your return to him. Have you gone from your heavenly Father? so had this roving son from his indulgent parent. Have you abused his bounty, and wasted the talents bestowed upon you; yea, employed them to serve and gratify yourselves, to the dishonour of the giver? So did he spend his substance with riotous living. Have you concerted unwarrantable and unlawful measures to provide a maintenance for yourselves, and express'd an unwillingness to return unto, and be dependent upon the mercy and bounty of your Saviour? So did he; he joined himself to a citizen of the country where he was, and would fain have filled his belly with the husks, which the swine (that he fed) did eat. Yet after all these repeated provocations, his father receiv'd him with open arms; took his dirty rags from him, put on him the best robe, a ring on his hand, and shoes on his feet, and made him a welcome and honoured guest at his table: So will your gracious and loving JESUS receive you. How did your blessed Saviour treat the Canaanitish woman, one of the despised

nations, when she besought him for herself, and her diseased daughter? In his behaviour to her, you may see, painted in a most lively manner, his conduct to you: She cry'd after him, he answer'd not at all; she redoubled, and increased her importunity; he reply'd, *It is not right to take the children's bread, and give it unto dogs*: She acknowledged the charge, she was justly compar'd unto the dogs; but far from discontinuing, she renewed her addresses; our Lord turned upon her with compassion in his heart, and pity in his looks; like Joseph to his brethren, unable to disguise his sentiments of love any longer, he said, *O! woman, great is thy faith, be it unto thee even as thou wilt*. Matt. xv. 28. & Mark vii. 29. *Be it unto thee even as thou wilt*. Oh! amazing grant: How the prospect is chang'd! *Then* (apparently) an austere and sovereign Lord; *Now*, a most ready and generous benefactor, or rather an obedient servant: *Be it unto thee even as thou wilt*: "Only ask lawfully, and I will give freely to the utmost of thy petitions." Oh! the mighty power of hearty, fervent prayer! While Moses pleads in his heart, tho' not a word is heard, the Mighty God of Israel saith, "*Let me alone*;" while Hannah intreated with the prevalent oratory of the mind, she became pregnant! What cannot faith and prayer do?

Another instance of our dear Redeemer's compassion, and willingness to redress the grievances of his suffering and distressed creatures, you see in his behaviour to the loathsome leper. He was cover'd with an irksome and offensive uncleanness, abandoned of men, and excluded the comforts of human society; yet with humble prostration and ardent cries, he approaches the High Priest of our profession: saying, *If thou wilt, thou canst make me clean*.

*clean.* Our Saviour, moved by nothing so much as that pity and tenderness, which is essential to his nature, immediately stretched forth his sovereign hand and touched him, saying, *I will, be thou clean*; and no sooner had he spoken, than the leprosy departed from him and he was cleansed. Mark i. 41, 42. Evade not the force, nor lose the benefit of this comfortable passage, by supposing no affinity between his case and yours; or that CHRIST is a more powerful and compassionate Saviour of the body, than he is of the soul, No:

In the infected loathsome leper see!  
 A lively type, of your impurity.  
 All maculate his body, odious, foul,  
 You, with repeated crimes have stain'd your soul;  
 When he his case lamentable had told  
 To JESUS, in his breast compassion roll'd,  
 His healing hand extending to expel  
 The curse, and cause of the invert'rate ill.  
 And shall your *souls* by guilt, and sin oppress,  
 No pity move in JESU's tender breast?  
 It cannot be; the Sun may cease to burn,  
 To give his light, or on his axis turn;  
 The station'd stars may roam thro' boundless space;  
 And hostile elements may live in peace;  
 Reversing nature may appoint new laws;  
 Cut off th' effect from its connected cause;  
 But changeless as that pow'r that reigns above,  
 Shall flow the healing streams of JESU's Love;  
 T' allay the grief, and heal the throbbing smart,  
 Of the poor mournful, contrite sinner's heart.

Once more: How did *Joseph*, the son of good old *Israel*, who was a type of our Saviour, behave unto his envious and malicious brethren? After they had sold him to the *Ishmaelites*, (as you have sold  
 your



your Redeemer unto death by your sins) and God had exalted him in *Egypt* in *Pharaoh's* court; when they came unto him in their great distress, He saved them from perishing by famine; though he kept them in ignorance and painful suspense for a time. He did not treat them as enemies, nor always conceal himself and his love from them; when *Judah* seriously reported the danger of his old father, and the sadness of his complaint, compassion and joy could be concealed no longer in the heart of *Joseph*, but broke forth violently at his voice and eyes. Never any word sounded so strangely in the ears of the Patriarchs, as that "I am *Joseph*." A consideration of his greatness and their own guiltiness, struck them at once with wonder, doubt, reverence, joy, fear, and hope: A sense of their crime created jealousy and suspicion in them; (guilty souls are timorous) but the tears and gracious words of *Joseph*, soon assured them of pardon and love, and turned their eyes from their sin against their brother, to their happiness in him, and changed their doubts into hopes and joys. The delays, and intermissions of comforts, have this advantage in them, that they sweeten the delight more in the return, than it was abated in the forbearance: The guilty brethren would not have been so much transported, if they had not smarted a little before *Joseph* had manifested himself to them; nor would *Joseph* ever have been so much endeared to old *Jacob*, if he had not lost him for a time.

And was *Joseph* ready to forgive his brethren; to assure them of his love, and the absolution of the injuries they had done him? How much more is *Joseph's* antitype, CHRIST JESUS, to forgive your offences. The fear and suspicion which the Patriarchs expressed, was the greatest injury that they were

were then capable of doing unto him, and what gave him the greatest grief: Nor can you offer a greater affront unto your Redeemer, than to call his mercy and goodness in question. We are very apt to judge of others from what we feel in ourselves, and from the principles from whence we act: Low and base minds are subject to retain grudges; but noble and great souls look above, forget, or despise injuries. It is a very unjust way of judging of the Divine Being by ourselves, *for as his thoughts are not as our thoughts, neither are his ways as our ways; for as the Heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts,* saith the LORD. If your Saviour had had no more compassion, patience and love, than the best men; when those commissioned from the Sanhedrim came to apprehend him in the garden; when they fell, they had risen no more; he would have called to his Father's Host of Angels and dispersed his persecutors; or consigned his murderers to the everlasting flames: But instead of this He excuses their faults with their ignorance, in his address to his Father, and prays for their forgiveness. As he suffered voluntarily, so he offers his grace freely, none will perish for the want of it, but those who frustrate the counsel of GOD in themselves, and judge themselves unworthy of Eternal Life. GOD has made a generous, and general offer and tender of his Son to all mankind: *He so loved the world that he gave his only begotten son, that whosoever believed in him, should not perish, but have everlasting life. He was in Christ Jesus, reconciling the world unto himself, not imputing unto them their trespasses:* And you are entreated by the word and ambassadors of CHRIST to be reconciled to him. Do not say in your hearts, We have no particular and personal grant of CHRIST: Why should you require miracles, when

when means are sufficient? When the posterity of *Israel* journeyed in the wilderness, after their departure from *Egypt*, the LORD fed them with miraculous bread from Heaven. When the mysterious food came down around their camp, the astonished *Israelites* gazed one on another, and said, "It is Manna," or what is this? The prophet *Moses* explained the meaning of it unto them. "This is the bread which the LORD hath given you to eat." Now *Moses* did not signify any one's name, or describe any personal character; yet there was not an *Israelite* throughout the whole camp, who did not look upon this as a sufficient permission for him to take and make use of this bread. Your Saviour saith, *I am the bread of life which came down from heaven.* The great Prophet and High Priest of our profession explains the meaning of this life-giving bread. *My father giveth You the true bread from heaven.* Is not the permission as extensive, and the offer as universal, in this, as the former case? Why should you vie with, nay outdo, the children of *Israel* in infidelity?

But this is not all; you have not only a general, but a special and particular invitation from, and offer of CHRIST. Though your names are not mentioned, yet your state is described, and in your state your persons are included, *Come unto me* (saith the dear Redeemer) *all ye that labour and are heavy laden, and I will give you rest.* Are not you the very persons? Do not you labour, even unto fainting? Are you not burthened as with a heavy pressure, under which you are ready to sink? Are not your sins gone over your heads as an heavy burden, too heavy for you to sustain? Is not this as much as if CHRIST had stood upon the circle of the earth, and called you by your names? Could you have  
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had any better ground for your faith, if he had been personally with you, and declared you to be the very persons he meant?

“ Oh! Lord thy sovereign aid impart,

“ To give thy Word success,

“ Write thy Salvation in their heart,

“ And make them learn thy Grace.

Do you not hear the blessed JESUS calling aloud to you from Jerusalem, when he was at the feast of Tabernacles? John the vii. 37. In the last day, the great day of the feast, JESUS stood and cried saying, *If any man thirst, let him come unto me and drink.* And in a parallel passage, Isa. lv. 1. *Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk, without money, and without price.* He doth not say, If any man be holy, let him claim his title to my favour; but if any man *thirst*, let him come unto me, the inexhaustible fountain of Living Waters, and drink. He does not say, If any man be rich in good works, let him come, and bring an adequate price for the Wine and Milk of my Kingdom; but if any man *thirst*, or *desire* it, let him come, though he be poor, nothing to bring but his misery and wants, and let him buy wine and milk without money, and without price; or in other words, let him take Gospel Favours freely. As if the dear JESUS had said, At my own proper charge, of my own beneficence and goodness, I have furnished a plentiful table, made sufficient provision for the supply of the necessities of my creatures; I only require that they should sit down and partake thankfully of the richness of my house. *All things are ready, come to the supper.*

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Though millions have been partakers of the generous table, and millions more invited, who have ungratefully, and impiously excused themselves from coming, "still there is room." Add not to the number of those, of whom the Lord justly said, Not one of those who were bidden, and vilely contemned my favour, shall ever taste of my supper. The regions of darkness are populous enough already. Throng not the way to destruction, nor croud the gate of eternal death, when there is no other reason for it, but your own unhappy choice. To doubt when we have all the ground, that can reasonably be desired for conviction, is criminal, rather than modest. And to refuse a favour, without which we must perish, is not only very preposterous in us, but highly provoking to the generous offerer. If you plead the natural impotency and depravity of your will, hath not the LORD answered this objection, and done what is sufficient for the remedy of this complaint; by giving you the clearest signals of his will, for the conviction of your judgement? If we wait for the time, when he may offer violence to our wills, we may probably die strangers to him. The Church is the spouse of CHRIST, and he will have her by a voluntary contract; not by ravishment.

If we will not believe the God of Truth upon his word, confirmed by his oath, and sealed by his blood; would it be to his honour, for us to serve fate and necessity, not himself? Faith is the gift of God, but it is our duty and action. He giveth this gift as well as all others, in a way most agreeable to himself, and the nature of his creatures; by opening the understanding, and informing the mind; by causing Eternal Truths to shine upon our souls, with such demonstrable and convincing evidence,

evidence, that we cannot continue in unbelief, but through our own wilful default. Otherwise, if we are not capable of believing without violence, or an irresistible power, either all men must be believers, if this violence is used with all men; or our unbelief must be faultless if we want that irresistible power. Both which conclusions are clearly anti-scriptural and preposterous. All men will not believe, and all must be damned who believe not the truth. 2 *Thes.* ii. 12. Their unbelief cannot be faultless, when it demerits damnation: To whom sware he, that they should not enter into his rest, but to those who believed not? *Heb.* iii. 18. The LORD having saved the people out of the land of *Egypt*, afterwards destroyed them who believed not. *Jude* 5.

But are you such as have sickness, pain, and affliction, crosses, disappointments, and the galling yoke of poverty, added to the inward gripes of your conscience, and the throes of a troubled mind? These may augment your sorrows, but have no bad aspect upon your salvation. As there cannot be a worse sign of a dangerous and reprobate condition, than to prosper in wickedness; so suffering circumstances, accompanied with contrition for sin, are an argument of some favourable purposes in the mind of the Supreme Being toward us. Whom the LORD loveth, he chasteneth, and scourgeth every son whom he receiveth. If we are without chastisements, of which all the righteous are partakers, then are we bastards, and not sons. Those light and momentary sufferings, which are not to be compared, either with that exceeding weight of glory reserved for the faithful, or those torments prepared for the ungodly; they work greatly for our advantage, when they wean our af-

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sections from the things of this world ; and are the occasion of our being more thoughtful about the important things of eternity. We are unable to bear a long succession of years, or even months of prosperity, without turning it into our bane: When *Jeshurun* was in prosperity he waxed fat, kicked against God, and lightly esteemed the Rock of his Salvation ; moral evil must be cured by natural evil : Suffering, when sanctified, is a remedy for sin. Though all our calamities cannot atone for the least of our sins, yet they are often made the means of taking us off from the commission of more : They are like the rod of an indulgent, but prudent father, with which he correcteth his forward child, not to gratify himself, nor injure his son, but to amend him. But afflictions are good, or bad, to our advantage or disadvantage, and may be looked upon to be corrections, or more simply punishments ; as they have a good or bad effect upon our minds or manners. If they work in us impatience, anger, and fretfulness, they bewray an unmortified heart ; but when they excite prayer, humility, and submission to the hand which inflicts them, then they discover a gracious disposition, and give us an opportunity of exercising those virtues, which without them, would in a great measure lie still, without employment.

Afflictive dispensations do more or less coincide with the plan of universal government : And yet it is easy to conceive, how the government of the world may be just and merciful when we consider ourselves a company of rebels. Impatience under sufferings, adds to the load ; but a calm subjection renders them more tolerable. We have not the least reason to murmur, who have more enjoyments than calamities, and far less punishment than we deserve.

In

In order to silence the clamour of our impatient and mutinous hearts, let us all call to remembrance the sufferings which our LORD sustained, and the spirit in which he bore them. He who was the proprietor of the cattle upon a thousand hills, reduced himself, for our sakes, to pinching circumstances : Though he was rich, yet he became poor, that we, through his poverty, might become rich : Though he was holy and harmless, yet he sustained scandal and disgrace : He devoted his body unto the most exquisite sufferings, and made his soul an offering for sin : And in all the scenes of tortures which he underwent, he was not heard to strive or cry : Never an impatient, or unbecoming word, could force itself from his mild and dispassionate lips. He hath herein left us an example, that we should follow his steps. Impatience and discontent generally shew themselves most in them, who only receive the due reward of their actions, and yet in these, such dispositions are the most inexcusable. A due consideration of our demerit, one would imagine, might be sufficient to stop our mouths from recoiling, or open them in acknowledgments of the justness of our sufferings. To suffer for well-doing, and to take it patiently is praise-worthy ; but to be guilty and repine when righteous punishment is inflicted, is adding discontent to our former crimes.

Sufferings under the conduct and disposal of the wise and merciful Governor of the Universe, answer very valuable purposes for those who are exercised therewith. 1st, They prepare our minds for a safe and thankful reception of extraordinary favours and blessings ; which without such a preparation, might have transported us beyond ourselves, or rendered us unthankful to the Giver. God de-

figured *Joseph's* preferment in *Pharaoh's* court ; but he must not ascend thereunto but by a series of afflictive steps, that he might see the hand and providence of the Divine Being conducting him through every ascending state, to the top of his exaltation.

2dly. Afflictions may be corrections for previous faults : As in *David* for his sin in the case of *Bathsheba*, and *Uriah*. Besides the internal anguish of his mind, and the troublesome affairs of the state, he was greatly afflicted in his family : His son *Amnon* burns in his lust, for the enjoyment of his sister *Tamar* : and when he could not otherwise gratify his unlawful desires, he adds guile and violence to his incest. *Abalom* is as much heated with resentment, as *Amnon* was with lust, and after waiting long for an opportunity of executing his malice, at an inauspicious period he imbrues his hands in his brother's blood : And as if this had not been a sufficient mortification to his father, he afterwards by guile and subtlety, steals the hearts of the subjects from their lawful prince, and raises an unjust and unnatural rebellion against his father.

3dly. Sufferings may be looked upon as trials of our faith and constancy : As in the case of *Job* ; had he not been afflicted in so singular a manner, he had never had the opportunity of discovering his uncommon patience, would never have shone with such distinguishing lustre in the annals of sacred history, nor is it likely, not with such splendor in his orb above, and we had been deprived of the benefit of so glorious an example of submissive and patient suffering.

Lastly. Sufferings may be designed by our wise Benefactor to prevent spiritual pride, and future relapses



lapses into sin: He thought fit to give, to the much-favoured and illustrious *St. Paul*, a thorn in the flesh, a messenger of Satan to buffet him, lest he should have been exalted above measure, through the abundance of the Revelations. This thorn in the flesh might be the natural impediment which he had in his voice, and the weakness and deformity of his body; which, *Gal. iv. 14.* he calls the temptation which was in the flesh: Or it might be some torturing pain in his head, inflicted upon him for (as he says) the prevention of high conceits of himself. Whatever it was, or whatever might be the procuring cause of it, it is plain it was not a sinful infirmity, much less not any wilful transgression (as some have affirmed) for in neither of these could the holy Apostle have gloried, as he saith he did in that which was given unto him. However the judicious and powerful physician of our souls, may be able to expel poison, by the poison which we take ourselves (not which he giveth) yet it is plain this was not the case with the Apostle; however, this affliction was intended and wrought for his good.

It may be an unspeakable comfort unto us, while we are obnoxious to so many afflictions and sufferings, that we are under the care of one who directs contingencies, and has in his hands the management of every thing that is capable of annoying or offending us, who knows the assistance we stand in need of, and is always ready to bestow it on those who ask for it.

The natural homage which we owe, to so infinitely wise and good a Being, is a firm reliance on him for the blessings of our souls, and conveniences of life, and an habitual trust in him for deliverance

out of all such dangers and difficulties as may befall us. The divine goodness has made such a reliance a duty, notwithstanding we should have been miserable had it been forbidden us.

Among several motives, which might be made use of to recommend this duty unto us, I shall only take notice of one, which is the strongest that can be afforded us, that we are promised, *He will not fail those who put their trust in him.* When we have the promise of a faithful GOD to depend upon, there is no ground for suspicion. As the practice of this virtue will administer great comfort to our minds, in the times of poverty and affliction, so most especially in the hour of death, when the soul is hovering in the last moments of its separation, when it is just entering on another state of existence, to converse with scenes, and objects, and companions, which are altogether new; then to be able to cast all her cares upon him, who gave her being, and who has conducted her through one stage of it, in expectation that he will always be with her to guide her, in her progress through eternity; to refer all her miseries to his mercy, and her concerns to his management, will be truly comfortable.

*David* has very beautifully represented this steady reliance on GOD Almighty, in his twenty-third Psalm, which is a kind of pastoral hymn; and as the poetry and sense are very exquisite, I shall present you with the following transcript of it.

## I.

*The LORD my pasture shall prepare,  
And feed me with a shepherd's care ;  
His presence shall my wants supply,  
And guard me with a watchful eye ;  
My noon-day walks he shall attend,  
And all my midnight hours defend.*

## II.

*When in the sultry glebe I faint,  
Or on the thirsty mountain pant ;  
To fertile vales, and dewy meads,  
My weary, wand'ring soul he leads ;  
Where peaceful rivers, soft and slow,  
Amid the verdant landscape flow.*

## III.

*Tho' in the paths of death I tread,  
With gloomy horrors overspread ;  
My steadfast heart shall fear no ill,  
For thou, O LORD, art with me still ;  
Thy friendly crook shall give me aid,  
And guide me through the dreadful shade.*

## IV.

*Tho' in a bare and rugged way,  
Through desvious lonely wilds I stray,  
Thy bounty shall my pains beguile ;  
The barren wilderness shall smile,  
With sudden greens and herbage crown'd,  
And streams shall murmur all around.*



Is your complaint somewhat different from what hath been specified? Have you unhappily departed from the holy commandment committed unto you? Abandoned yourselves again unto those lusts and practices, which once you relinquished: And fulfilled the true, but melancholy proverb, *The dog is returned to his vomit, and the sow which was washed, to her wallowing in the mire?* But by some alarming circumstances, or internal impressions, are your eyes opened upon your apostacy, and are your souls afflicted for your sins? It cannot be denied, but that your crimes have been aggravated with the worst circumstances. To sin in ignorance, when our ignorance is wilful, exposes the offender to the righteous judgement of God. To sin against the known and believed commands and prohibitions of our Maker, the conviction and light of our minds, and the dissuasions of the godly, is far more heinous; but to sin against so many repeated favours and blessings, is most unsufferable. Those iniquities are most dishonourable to God, most promotive of the works of darkness in others, which are committed after a singular profession of godliness. Yet, as our Reformers judiciously express it, “Not every *deadly* sin willingly committed after baptism (or the reception of grace) is the sin against the Holy Ghost, and therefore unpardonable; therefore the grant of repentance is not to be denied unto such as sin after grace received. They may fall into sin, and by the grace of God may be restored again.” And this is agreeable to the holy scriptures. In what the Holy Ghost saith unto the Angel of the Church of *Ephesus*, you may hear your state described, the advice given, and the certain danger threatened if the advice is not complied with. *Rev. ii. 4, &c. Nevertheless I have something against thee, because*

*because thou hast left thy first love. Remember, therefore from whence thou hast fallen, and repent and do thy first works, or else I will come unto thee quickly, and remove thy candlestick out of his place, except thou repent.* The like may be observed, from the state of the Church of *Laodicea*: She was lukewarm, had departed from her former zeal and diligence; had misconstrued her situation, supposed herself to be rich, and increased in goods, and to have need of nothing; when she was, in the judgement of the HOLY GHOST, wretched, miserable, poor, blind, and naked.

Yet the AMEN affectionately counsels her to buy of Him, gold tried in the fire, that she might be rich, white raiment that she might be clothed, and that the shame of her nakedness might not appear, and eye-salve that her sight might be recovered; and assures her, that if she heard his voice and opened the door unto him, at which he stood knocking, he would come in unto her, and sup with her, and she should sup with him.

The things which may be collected from this passage, without straining it: Are, 1st, That it is possible to depart from the fervency of our first love to CHRIST, and become lukewarm, neither cold nor hot. 2dly, That we may fall from our steadfastness, depart from our liberty and be entangled again with the yoke of bondage. *Gal. v. 1.* 3dly, In this situation we may deceive ourselves, and decide too favourably in our own case. 4thly, That when we are in this condition, GOD doth not readily abandon us, but counsels and advises us, yea stands (waits) at the door of our hearts and entreats an entrance; offers us repentance, which implies a pardon of our sins. 5thly, But if after all this, we will not take his counsels, nor hearken to

to his advice, will not be enriched with his true gold, cloathed with the white raiment which he hath procured, nor have our eyes anointed with that salve which alone can restore our sight; if we will not have the sacred flame of love rekindled in our breasts, and be recovered from our fall, what remains, but that we should, “Hard, be harder  
“still; blind, be blinded more, and stumble on,  
“and deeper fall,” and so from mercy thus ourselves exclude?

But if this be the consequence, the cause will be our own. The LORD suffereth long, is kind; he entreateth us to return unto him, saying to back-sliding *Israel*, *Return unto me and I will heal thy backslidings*. He is the careful shepherd of *Israel*, who seeketh the wandering sheep which stray from the fold; therefore, my dear brethren, return unto the compassionate Shepherd and Bishop of your souls: In your absence from him, what have you met with but distress and danger? Take a serious and solemn view of the circles which you have run, and the mazes through which you have passed, and say, what appears to your astonished eyes, but blanks and blots? What fruit of all your toil, but guilt, shame, and painful reflection? You went out in evil desire, and vain curiosity into a deluding world, as *Dinah*, to see the daughters of the land; but did you return without a rape upon your happiness? I wonder whoever fared better among the *Shechemites*. May those just reflections, be a caution for the future. Oh! that the time past of your lives, may be deemed much more than sufficient, wherein you have wrought the will of the flesh, pleased your deadly foe, and grieved your best, and only Benefactor: Fly to the ark, from whence you have departed, and where alone you can find rest for your troubled souls.

The



*Tho' your sins as mountains rise,  
And swell, and reach to heaven;  
Mercy is above the skies,  
Ye may be still forgiven.*

No sooner did the relapsed *David* acknowledge his crime, but the gracious GOD assured him of pardon. When our SAVIOUR was risen from the dead, *Peter*, who had denied his LORD, with oaths and curses, must have a special intelligence of his resurrection, “Go tell my disciples (in general) “and *Peter*, (who denied me) in particular, that “I am risen from the dead.” Not that the Holy JESUS can love, or in the least countenance sin; but he adapts his dispensations to the necessities of his creatures, does all that may be to remove every unjust scruple from their minds, and is said to rejoice more over the returned sheep which went astray, than over the ninety and nine in the wilderness which wandered not.

Lastly, Are you such as are in the fatigues of spiritual war? Coming up from the barren wilderness, leaning upon your beloved? Following your spiritual *Moses*, from the mount of sin to the thirsty *Rephedim*, many times with a very feeble, trembling hand, taking hold of the skirt of him who is a *Jew*, and taking your fainting and laborious steps towards the Land of Promise?

When first an indulgent GOD shewed his mercy to your waiting souls, and by his all-illuminating beams expelled the horrors and darkness of your minds, you did not expect to see a cloudy sky any more. Your new-born souls were transported with the luminous appearance, and exulted greatly in the presence, and embraces of a manifested, and  
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long-fought SAVIOUR. Hushed were all your disturbing passions, and your enemies desisted to offend you. And you said, We shall see war no more. Your days were spent in happiness, and your nights, the waking part of them, in praise and sweet contemplation. The tardy moments moved too slowly, to bring you to the immediate sight, and full fruition of your Beloved. A Throne of Grace, easy of access, always presented itself to your spontaneous and flowing petitions. If any thing was tedious, it was the hour of expectation, when the fiery car should descend to fetch you to the bosom of your LORD. This was the time of your espousals; a season which seldom remains without interruption and disturbance on the earth, in this disordered state of things.

Now I hear, methinks I hear you say, “ Ah !  
 “ how is the scene changed ? How heavy and dull  
 “ are our once nimble and active souls ? How so-  
 “ litary, and comparatively uncomfortable, is the  
 “ once-pleasant way become ? Instead of the incessant  
 “ melody of the turtle’s voice ; our ears are stun-  
 “ ned with the noise of clashing arms. The hosts  
 “ of darkness environ our path, and the dreadful  
 “ fiends of hell, unseen, interrupt our endangered  
 “ way. Impetuous passions within, fiercer by re-  
 “ straint ; and powerful allurements without, make  
 “ the foundation of our constancy totter.”

Your situation suggests to my mind, that as there is a way to hell, by the gate of heaven ; so there is a way to heaven, by the borders of the bottomless pit. Nor is this any reflection upon the Divine Conductor, or any disadvantage to the conducted ; the more irksome the journey, and the more welcome your home ; the warmer the engagement, the more  
 glory

glory attends the victory; and the more dangerous the passage, the more salutary the commodious haven. Your wise and gracious Benefactor knows how to deliver the righteous out of temptation, and to make the fiercest rage of your adversary turn to his own glory, and your eternal honour and advantage. You may go heavily (saith St. *Peter*) for a time (if need be) through manifold temptations; but the trial of your faith thereby shall be much more precious than that of gold which perisheth, and shall be found unto praise, and honour, and glory at the appearing of JESUS CHRIST, *Peter* i. 1, 6, 7. Put your trust in the LORD, and be strong in the power of his might, who hath called you. You may now be assaulted with fear and doubt; but the fearing soul often weathers out the storm, while the boasting soul shipwrecks. “The boasting, and self-sufficient *Pendleton*, plays the apostate, and turns *Papist*; while the weak and timorous *Saunders*, by the power and goodness of God, dies a martyr, seals the truth with his blood, and flies in a flaming chariot to the regions of Peace above.”

The LORD was never known to fail his faints, when they most needed his assistance. One *Procopius Dorzeki*, a *Bohemian*, said a little before his death, upon his minister's asking him how he did; “I have had a great contention with *Old Adam* all night, so that it made me sweat again: But thanks be to my God, by whom my soul hath overcome all temptations.”—Did he not say to the importunate St. *Paul*, “My grace is sufficient for thee.” He who was with *Moses* among the murmuring and mutinous *Israelites*, with the three *Hebrew* children in the fiery furnace, and with the



faithful *Daniel* in the lions'-den ; will, shall for ever be, with all those who tread in his steps.

You are justified freely by the Grace of GOD, through the Redemption which is in CHRIST JESUS ; and the life which you now live is by Faith in the SON of GOD, who loved you, and gave himself for you. You enjoy the Peace of GOD which passes all understanding, and often rejoice in Hope of the Glory of GOD. Conscious you are that there is no condemnation to you for past sins, the LORD having forgiven you all trespasses. Yet still your souls are not fully renewed in the image of him who hath called you out of darkness into his marvellous light. Your complaint is, “ Par-  
“ doned, alas ! but still unclean :” You feel the flesh lusting contrary to the spirit, and always impeding you in the ways of GOD. Unbelief opposes your faith, and even shakes the foundation of your confidence : Unkind tempers, disgust, anger, envy, and uncharitableness, fight against the Love of GOD, and of your Neighbour : Pride, and all its hellish brood, thwart your humility, and swell your tortured soul with high conceits of yourself, breathe on all you say and do, and spoil even your most solemn performances. Your own will subdued, but not entirely resigned, opposes the Will of GOD. The Dalilah in your heart, though discountenanced, yet still shaves your locks, impairs your spiritual strength, undermines the life and power of Godliness in your soul, and, in too many instances, betrays you into the hand of your enemies.

In times past, when in the dawns of grace, and the beginnings of the inward kingdom of GOD ; you did not discover the subtle evils of the heart ; had not light enough to detect, and trace the deceitful,  
and

and iniquitous workings and wanderings of your depraved nature ; but now God having taken away the vail, and disclosed the mystery of iniquity ; broke up the fountains of the great deep, of original corruption, and exposed your heart to view “ Your soul is ready to sicken at the sight, and spends “ itself in sighs for future scenes.” You cannot now be satisfied with the subduction, but aim at the entire destruction of all your sins. So deep is the sense of the malignity and venom of inward sin, and so intense are the desires and longings which CHRIST excites in some, that it shews itself in heavings of the heart, in pathetic breathings after God, in deep groans and sighs ; and in persons of a weak constitution, in fainting fits : So great an effect may the labour and travail of the soul have upon the body, when the whole soul longeth, yea fainteth for the courts of the LORD, and the heart and flesh crieth out for the living God. *Psalms* xlii. 2. And this is not to be wondered at, if we consider what the LORD is now doing in the soul, viz. Making a full end of sin, and bringing in everlasting righteousness. This work is every where in scripture represented as a hard and painful work : By a crucifixion ; which is known to be a lingering and painful death : By a mortification in the members. *Rom.* viii. 13. which is a painful disease ; and by cutting off a right hand, and plucking out a right eye, which cannot be done without effusion of blood, and expence of pain. The same is also represented by the severity of the refining fire, by the danger and fatigue of fighting a battle, and by the intense labour of running a race. So if any one is amazed at the agitations of the body that some are in, when under such impressions of soul ; it only proves that such are quite strangers to this purifying work. We should not wonder if we heard

a person, nailed to the cross, complain ; or a man under a mortification, groan and sigh : We should not wonder at strong emotions in a man fighting a battle, nor at stretching his limbs who is running a race ; no more need we wonder at the throes of mind, discovered by unusual commotions of body in those who are mortifying the members of the body of sin, fighting the good fight of faith, and upon the full stretch in the race, for the prize of Everlasting Life. And it is observeable that the dying struggles of some bodies, however short, yet are the most violent ; and it cannot be conceived that sin, which has got so deep root in our very constitution, and hath so interwoven itself with our very nature, should easily quit its hold. It is known by experience that sin dies *hard*. The heart is not circumcised, the stubborn will destroyed, or lost in the will of God, and the soul purified from all its dross and tin, without feeling the cutting knife, the refining fire, and the transforming energy of the Holy Ghost. But however *hard* this work may be, it is a *necessary*, and a blessed work. Happy are the people who are in such a case : They shall come out of this fire purified, and transparent : This second turn upon the renewing and transforming wheel, shall make them vessels of honour, fit for the master's use. Oh ! my dear souls, start not back from the *fiery trial*. Let not your hand spare in this bloody, but *profitable* execution. Let every idol go. The good LORD *make you a willing people in the day of his power*. I know your fear is, that your sins are too deeply fixed in your heart to be rooted out ; your disease too stubborn to be fully conquered by the best of medicines. But Oh ! forbear your haste of unbelief. Stand still, and see the Salvation of God. Dishonour not my LORD and Master. Can any thing be too hard for Om-



Omnipotence? Can any thing be more agreeable to the nature and will of GOD, than your *entire* sanctification? Can any thing be desired or needed, more *efficacious* for the purpose, than the BLOOD of CHRIST, *which cleanses from ALL sin?* Look unto JESUS, and be ye FULLY saved. Let all your heart give into the operations of GOD. You cannot create your soul anew, nor make your nature whole: But CHRIST can do it. How easy is it for Him, *the Great Jehovah*, to speak all your sins unto destruction, and your troubles into a profound calm. Whether is it easier for GOD to say, Thy sins be forgiven thee; or, Be thou clean? Both are equal. Neither is hard to Omnipotence. Now let the everlasting doors be opened, and let the King of Glory come in. Sink into the depth of humility, rise into the life of GOD. Cast yourselves upon the promises of GOD: They shall be fulfilled. *The LORD will sprinkle clean water upon you, and you shall be clean. From all your filthiness, and from all your idols he will cleanse you. A new heart also will he give you, and a new spirit will be put within you, and take away the stoney heart out of your flesh, and will give you an heart of flesh. And he will put his spirit within you, and cause you to walk in his statutes, and ye shall keep his judgments, and do them.* Ezek. xxxvi. 25, 26, 27. Shall the faithful GOD lie? Shall the SON of GOD be as the sons of men? No: *Faithful is he who has promised, who also WILL do it.* Oh! that there was as much faith in your heart, in this matter, as there is *virtue* in the blood, *power* in the arm, and *willingness* in the heart of CHRIST, to cleanse you from all sin. Wash again, and again in the sin-cleansing fountain. If your stains still appear, still wash again. Be not weary of well-doing. Slacken not your diligence for one moment. This work can never be rightly

done, unless it is always doing. If your heart appears more vile and wicked every day, it is a good sign that you are growing in grace, and GOD is shewing, gradually as your soul can bear, all the depths of inbred sin. If all your corruptions are stirring up themselves against you with all the strength they have, it may be they are near their expiring struggles. Follow hard after GOD. Live up to the very top of the light and strength you have already. Think often upon the great and precious promises of GOD. Plead them with him that you may be sanctified. Dare to believe what GOD has promised. Firmly fix your faith and hope there. *GOD is faithful and just to cleanse you from all unrighteousness.* Confess your sins. Lay open, and look over, and bewail the pride, and envy, and unbelief of your hearts; and say, *These shall CHRIST destroy, by the breath of his mouth, and by the brightness of his appearing.* Take courage. What you are seeking, is the very thing for which CHRIST came into the world. *For this purpose the SON of GOD was manifested, that he might destroy the works of the Devil.* ALL the works of the Devil. Unbelief, that root of bitterness, by giving you the abiding, full assurance of faith: Pride, that picture of Satan, by filling you with the deepest humility; a keen conviction, an abiding sense, every moment, of your littleness, meanness, and helplessness without GOD: To destroy all hatred and malice, and other unkind tempers, by fulfilling that promise, Deut. xxx. 6. *I will circumcise thy heart, and the heart of thy seed, to love the LORD thy GOD, with all thy heart, and with all thy soul.* All self-will, by creating the whole soul anew after himself, in righteousness, and true holiness. Eph. iv. 24. Oh! blessed expectation of Perfect Love. Oh! how sweetly will your souls then rest in GOD. You will then  
re-

remember no more the travail of your present state, for joy that you are FULLY born of GOD. Then you will be able to rejoice evermore, to pray without ceasing, and in every thing to give thanks. This will be the outward court of Paradise: *The gate of Heaven* indeed. It is here the soul enjoys the uninterrupted peace, and presence of CHRIST. That profound stillness and solitude of mind. Amidst busy multitudes alone. The heart all sacred, and devoted to GOD.

“ Where CHRIST is only heard to speak,

“ Where JESUS reigns alone.”

Here, in this state, business never interrupts devotion; nor the greatest confluence of worldly blessings, and enjoyments, draw not the affections unto them; excite no tempers of the mind, but the graces of love, and joy, and thanksgiving. Here provoking treatments stir up no dispositions in the soul but kindest grief, and the tenderest pity. Here zeal is no other than flaming love; and meekness no other than the genuine habit of the mind: Plain dealing is undisguised honesty; and kindness, undesigning charity. Here, CHRIST; his blood, his righteousness, his sufferings, his ordinances, his people; all that belong to Christ, are a thousand times sweeter to the soul than ever before. Oh! come and obviate that common, but groundless objection, by your own experience, “ that perfect love renders CHRIST useless.” If you would honour the dear JESUS, if you would concur with his death’s design, if you would be happy in time, if you would be glorious in eternity, O my dear brethren, *go on unto PERFECTION! And the very GOD of PEACE sanctify you wholly: And I pray GOD your whole spirit, and soul, and body be preserved blameless unto the coming of our LORD JESUS CHRIST. Faithful is he that calleth you who also will do it. Even so do LORD JESUS. Amen.* An



## H Y M N S.

## On PROVIDENCE.

1. **T**HY providential hand,  
Is over all mankind ;  
Through every age, and every land,  
Who seek thy blessings find.
2. Thou point'st the sun his course,  
The stars thy words obey ;  
Thou guid'st their motions, feeds their force,  
And planets own thy sway.
3. Their bulk proclaims thy pow'r,  
Their motions speak thy skill ;  
They publish our departed hour ;  
And daily preach thy will.
4. Air, seas, and earth, and fire,  
Perform thy great decree ;  
They serve thy saints, at thy desire,  
And all things wait on thee.
5. The winds their voices raise,  
Or whisper in the breeze ;  
They *loud* proclaim their Author's praise,  
Or gently fan the trees.
6. The snow, and hail, and rain,  
At thy command descend ;  
Or, by the sun exhal'd, again  
In wat'ry clouds ascend.
7. The

7. The herd the valley fills,  
Or on the mountains roam;  
The cattle on a thousand hills,  
They find from thee their home.
8. The raven's callow brood,  
Thou hear'st their hoarse demand;  
They daily find from thee their food,  
And rest beneath thy hand.
9. The lillies toil, nor spin,  
And yet appear so gay,  
Solomon's glory was but mean,  
Compar'd with their array!
10. If God so cloath the field,  
If lillies are so white;  
What blessings must redemption yield,  
To all the sons of light!
11. Dismiss your fears, ye faints,  
Trust in the Lord for food;  
His providence supplies your wants,  
And fills your soul with good.
12. He must your wants fulfill,  
Raiment, and house and bread;  
For beaut'ous *lillies* flourish still,  
And *ravens* yet are fed!

## H Y M N.

1. **L**IFE ! What a fleeting thing !  
 The arrow from the string,  
 Flies swiftly to the destin'd mark ;  
 So mortals look at day ;  
 As soon they haste away,  
 And drop again into the dark.
2. The vapours just arise,  
 Then mingle with the skies,  
 Nor leave they scar or trace behind :  
 We fly unto our doom  
 As shuttles through the loom ;  
 Yet death we *unexpected* find.
3. We fret, or fume, or play,  
 Or lounge our time away ;  
 Then tax stern death as too severe :  
 The laws of God defy,  
 Averse to *live* or *die*,  
 Nor won by hope, or aw'd by fear.
4. We struggle with our fate,  
 And so shall find too late,  
 We cannot cope with his decree,  
 Who fix'd our term below,  
 And whence our *peace* must flow,  
 But in our *actions* left us free.
5. Oh ! the tremendous day,  
 When earth shall flee away ;  
 And stars, and sun, and planets fall ;  
 The Judge of All descends,  
 To crown his faithful friends ;  
 And frightened, guilty rebels gall.



6. See! yonder in the air,  
The Bleeding Lamb appear,  
Who died for sin a sacrifice;  
In glory now array'd,  
His Godhead is display'd,  
And faints attending croud the skies.
7. Now seated on his throne,  
He bids the nations come :  
At his command the dead awake :  
No *saint* forgotten lies,  
Nor *sinner* 'scapes his eyes,  
But stoutest rebels hear and quake.
8. Behold ! on his right hand,  
His chosen people stand,  
Array'd in linen clean and white :  
Smiling he bids them come,  
To share their joyful doom,  
In realms of everlasting light.
9. The goats on his left hand,  
In dreadful horror stand ;  
A graceless, guilty trembling world :  
They hear him say, Depart,  
Receive your sin's desert,  
To everlasting darkness hurl'd.
10. Then hell receives its prey ;  
Saints live in endless day :  
The Judge proclaims the fix'd decree :  
" Ye Just rejoice in light,  
" Hell groan through endless night,  
" Fate, turn the adamant key."

xi. Now,

11. Now, Lord, my heart prepare,  
That I may meet thee there,  
To stand among thy favourite sheep;  
My will be lost in thine,  
Oh! make my soul divine,  
My thoughts and ways from error keep.
12. Make my affections pure,  
Thy cross may I endure;  
Never incur thy dreaded frown;  
But walk in humble fear,  
And all thy laws revere,  
'Till thou the thankful victor crown.

F I N I S.





## Remember the Sabbath-Day, TO KEEP IT HOLY.

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**H**AVE you forgotten who spoke those words? Or do you set him at defiance? Do you bid him do his worst? Have a care. You are not stronger than he. *Let the potsherd strive with the potsherds of the earth, but woe unto that man that contendeth with his Maker: he sitteth in the circle of the heavens: and the inhabitants of the earth are as grasshoppers before him!*

Six days shalt thou do all manner of work. But the seventh day is the sabbath of the Lord thy God. It is not thine, but God's day. He claims it for his own. He always did claim it for his own, even from the beginning of the world. *In six days the Lord made heaven and earth, and rested the seventh day. Therefore the Lord blessed the Sabbath-day, and hallowed it. He hallowed it; that is, he made it holy: he reserved it for his own service. He appointed, that as long as the sun or moon, the heavens and the earth should endure, the children of men should spend this day in the worship of him who gave them life, and breath, and all things.*

Shall a man then rob God? And art thou the man? Consider! Think what thou art doing. Is it not God that giveth thee all thou hast? Every day thou livest, is it not his gift? And wilt thou give him none? Nay, wilt thou deny him what is his own already? He will not, he cannot quit his claim. This day is God's. It was so from the beginning: it will be so to the end of the world. This, he cannot give to another. *O render unto God*



*God the things that are God's ; now, to-day, while it is called to day.*

For whose sake does God lay claim to this day ? For his sake or thine ? Doubtless not for his own. He needeth not thee, nor any child of man. *Look unto the heavens and see, and behold the clouds which are higher than thou. If thou sinnest, what dost thou against him ? If thy transgressions be multiplied, what dost thou unto him ? If thou art righteous, what givest thou him ? Or what receiveth he of thine hand ?* For thy own sake he calleth thee to serve him. For thy own sake he demands a part of thy time to be restored to him that gave thee *all*. Acknowledge his love. Learn, while thou art on earth, to praise the King of heaven. Spend this day, as thou hopest to spend that day which never shall have an end.

The Lord not only *hallowed* the Sabbath-day, but he hath also *blessed* it. So that you are an enemy to yourself. You throw away your own blessing, if you neglect to *keep this day holy*. It is a day of *special grace*. The King of heaven now sits upon his mercy-seat, in a more gracious manner than on other days, to bestow blessings on those that observe it. If you love your own soul, can you then forbear laying hold on so happy an opportunity ? Awake, arise, let God give thee his blessing ! Receive a token of his love ! Cry to him that thou mayest sing the riches of his grace and mercy in *Christ Jesus !* You do not know how few more of these *days of salvation* you may have. And how dreadful would it be, to be called hence in the abuse of his proffered mercy.

O what mercy hath God prepared for you ; if you do not trample it underfoot ! *What mercy hath he prepared for them that fear him, even before the sons of men !* A peace which the world

world cannot give: joy that no man taketh from you: rest from doubt and fear, and sorrow of heart; and love, the beginning of heaven. And are not those for *you*? Are not they all purchased for *you*, by him who loved *you*, and gave himself for *you*? For *you a sinner*! *You a rebel against God*? *You, who have so long crucified him afresh*! Now look unto him whom *ye have pierced*! Now, say, Lord, it is enough, I have fought against thee long enough. I yield, *Jesus, Master, have mercy upon me*!

On this day, above all, cry aloud, and spare not, to the *God who heareth prayer*. This is the day he hath set apart for the good of your soul, both in this world, and that which is to come. Never more disappoint the design of his love, either by *worldly business or idle diversions*. Let not a little thing keep you from the house of God, either in the forenoon or afternoon. And spend as much as you can of the rest of the day, either in repeating what you have heard, or in reading the Scriptures, or in private prayer, or talking of the things of God. Let his love be ever before *your eyes*. Let his praise be ever in *your mouth*. You have lived many years in folly and sin. Now live one day unto the *Lord*.

Do not ask any more, "Where is the harm, if after church I spend the remainder of the day in the fields, or in a public-house, or in taking a little diversion?" You know where is the harm. Your own heart tells you so plain, that you cannot but hear. It is a base mis-spending your talent, and a barefaced contempt of God and his authority. You have heard of God's judgments even upon earth against the profaners of this day. And yet these are but as drops of that storm of *fiery indignation, which will at last consume his adversaries*.

Glory

Glory be to God, who hath now given you a sense of this. You now know, this was always designed for a day of blessing. May you never again, by your *idleness* or *profaneness*, turn that blessing into a curse! What folly, what madness would that be? And in what sorrow and anguish would it end? For yet a little while, and death will close up the day of grace and mercy. And those who despise them now, will have no more *Sabbaths*, or *Sacraments*, or *Prayers* for ever! Then how will they wish to recover that which they now so idly cast away? But all in vain. For they will then *find no place for repentance*, though they should seek it *carefully with tears*.

O my friend, know the privilege you enjoy. Now, *remember the Sabbath-day to keep it holy*. Your day of life and of grace is far spent. The night of death is at hand. Make haste to use the time you have: improve the last hours of your day. Now provide *the things which make for your peace*, that you may stand before the face of God for ever.



F I N I S.



